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Miscellany.

TO FARMERS, TEACHERS, AND EDITORS.

We invite the special attention of farmers, teachers, and editors to the following articles on "AGRICULTURAL GEOLOGY." They are so simple, direct, practical and elementary, as to afford both interest and instruction to farmers, now so generally seeking the science of their art—SCIENTIFIC AGRICULTURE. If generally inserted in papers and read in schools, newspapers would become school books, and much of the surplus *boy-power*, now exhibited in lawlessness, violence and rowdiness, would be converted into practical science—the worst boys, in many cases, changed into the best:

Agricultural Geology—No. 1.

BY JOSIAH HOLBROOK.

No class of the community have an equal interest in geology with farmers. No science is so interesting to farmers as geology, in connection with chemistry. The two sciences cannot be separated and justice done to either. While the elements of our globe, especially of soils, require chemical tests to determine their character, these very elements are absolutely essential for experiments to determine the fundamental principles of chemistry. Oxygen, the most powerful chemical agent in creation, is also the most abundant material in rocks and soils. The one as an element, the other as an agent, are alike essential to each other, and both indispensable, as at the foundation of all agricultural science.

A knowledge of each is as feasible as it is important—entirely within the comprehension of a child six years old. Each is a science of facts more than of abstract reasoning—of facts, too, equally instructive and delightful to every young mind.

Take an example: The child has placed before him two glass tumblers—the one containing quartz, the other lime or sand and chalk. The name of each is of course so readily learnt as the name of iron, lead,

gold, tree, horse, or any other object in Nature or Art. Into each tumbler is poured some sulphuric or muriatic acid. In the tumbler of lime the pupil observes an action—in that of quartz no action. He is told this action is called effervescence. He hence learns to recognise lime and quartz, and the more certainly from the recollection that the one effervesces with acids and the other does not.

Here is an example of geology and chemistry, alike useful to the farmer and interesting to the farmer's child, or any child. The same simplicity and direct fundamental instruction run through the whole of both of these exceedingly practical sciences.

I may hereafter point out a few of the leading principles of these two sciences; their connection with each other; their essential importance to all classes; and, most of all, farmers; their exceeding fitness for the early instruction of children, and the entire feasibility of having them among the "first lessons" taught in each of the eighty thousand American schools.

Agricultural Geology—No. 2.

BY JOSIAH HOLBROOK.

Oxus is the Greek word for *acid*; *ginomai*, in Greek, means *make*; hence the literal meaning of oxygen is *acid maker*. Combined with sulphur it forms sulphuric acid; with nitrogen nitric acid; with carbon, carbonic acid, &c. Respiration, combustion and fermentation are the three principal operations producing the combinations of oxygen and carbon; the results, carbonic acid.

Acids combine readily with metals, earths and alkalies—as iron, lime and potash. By chemists these combinations are called salts, designated by the termination *ate*. Sulphuric acid combining with various bases, produces sulphates; nitric, nitrates; carbonic, carbonates. Sulphate of lime is gypsum or plaster of Paris; sulphate of iron, copperas; of soda, glauber salts, of magnesia, *epsom salts*. The carbonate of lime is common limestone, marbles, chalk, and many beautiful crystals—Carbonates of iron, copper, and lead are ores of those metals.

About a century ago water was found to be composed of oxygen and hydrogen, and common air of oxygen and nitrogen. About half a century since oxygen was found by Sir Humphrey Davy to be an element of rocks, of course of soils, as it was of the alkalies, which combined with oxygen, were found by the same great chemist, to be metals very peculiar in character.

It hence appears that oxygen is an element in air, earth and water, existing abundantly in solid, liquid and aerial forms. In the whole it constitutes nearly half our globe. It is, of course, the most abundant element in the material world. It is also the most important agent in producing changes in matter essential to human existence. It is very appropriately called *vital air*, as neither animal life nor any life can exist without it. It is no less essential to combustion than to life. It also acts with great energy upon metals and other solid substances. In this action it produces three very large and very important classes of bodies—oxydes, acids and salts. Iron rust is the oxyde of iron; the dross of lead, oxyde of lead; burnt lime, the oxyde of calcium; pure potash, the oxyde of potassium; pure soda, the oxyde of sodium; silicic acid, the oxyde of silicium. The combination of one part oxygen and four of nitrogen constitutes the atmosphere; three parts oxygen and one nitrogen form nitric acid, aquafortis. Combined with other substances, it forms numerous acids. Saltpetre is the nitrate of potash. The large quantity of oxygen it receives from the nitric acids fits it for a material in gunpowder—giving to that powerful agent its principal power.

A plate, tumbler and scrap of paper, with a little water, will enable any teacher or parent to perform an experiment on oxygen equally simple, instructive and interesting. In a deep plate pour some water. On the water place a scrap of thick paper, piece of cork, or other light substance, on that another piece of paper or cotton moistened with oil. On lighting the paper or cotton, place over it a large empty tumbler. The combustion continues for a few seconds, and when it is extinguished the water occupies about one fifth of the space in the tumbler, showing the necessity of oxygen for combustion, and that it constitutes about one fifth the air we breathe. What man, woman, or child would not like to be familiarly acquainted with an element so abundant and agent so active as oxygen, especially when such an acquaintance is equally simple, useful and delightful?

Agricultural Geology—No. 3.

BY JOSIAH HOLBROOK.

Rocks are the oxydes of metals. Silicic acid, the most abundant ingredient in rocks, mountains, and soils, is the oxyde of silicium. This oxyde constitutes nearly one half of the solid matter of our globe. It is the principal element of quartz, in all its varieties, which are exceedingly numerous, and some of them very beautiful. Quartz is the only mineral found everywhere. Sand is pulverized quartz. Pebbles are fragments of quartz, rounded by attrition. Gun-flint is quartz, breaking with a conchoidal (shell like) fracture. Jasper is red quartz, with a fine compact texture. Amethyst is purple quartz, frequently found in six-sided crystals, which is the common shape of quartz crystals in its different varieties. Agate is banded quartz, in numerous varieties, some of which

are used for watch seals, finger rings, breast-pins, and other ornaments. Cornelian is quartz of a fine texture and of a yellowish red color. Chalcedony, blood-stone, cat's-eye, and many other gems, are varieties of quartz.

Most, perhaps all, the gems used in the breast-plate of Aaron, the high priest, were quartz of different textures, colors, and hues. The precious stones presented by the Queen of Sheba to the King of Israel were probably quartz. The stones mentioned in the Book of Revelations as forming the streets of the New Jerusalem, with all the gems referred to, were but varieties of the stones used for paving our streets, and of the earth moved to the plough and the hoe of the farmer, and of the dirt carted for filling our docks.

The coloring matter giving most of the beautiful hues to gems, and an endless variety of colors to quartz, is the oxyde of iron. The oxyde of silicium and the oxyde of iron are hence united in this same most abundant mineral in the world.

Next to quartz, feldspar, or clay formed by the decomposition of feldspar, is the most abundant element of soils. This, too, is composed of several oxydes of metals in chemical combination. Feldspar is also very extensively united with quartz in the formation of rocks, not by chemical combination, but mechanical mixture. The feldspar and the quartz can be separated by the hammer. Not so with the oxygen and silicium, forming silicic acid. Chemical agency alone can separate chemical combinations. Such combinations in rocks, soils, and other mineral bodies, are exceedingly numerous, complicated, and delicate. The most common stone that meets the eye in any part of the world is composed of two oxydes. The oxygen and the metals are each united by chemical affinity, and then the two oxydes are again combined by the same agency to form a "common stone," evidently worthy of more respect than it commonly receives.

An experiment: Pour upon a little pearl ash in a tumbler some strong vinegar. An effervescence will follow, producing carbonic acid. A burning candle immersed will be extinguished, showing that carbonic acid is fatal to combustion. It is equally so to life.

"There can be no health, no soundness in the state till government shall regard the moral improvement of the people as its first great duty. The same remedy is required for the rich and for the poor. Religion ought to be so blended with the whole course of instruction, that its doctrine and precepts should indeed 'drop as the rain, and distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.' The young plants would then imbibe it, and the heart and intellect assimilate it with their growth. We are in a great degree what our institutions made us. Gracious God! were those institutions adapted to thy will and word—were we but broken in from childhood to thy easy yoke—were we but carefully instructed to believe and obey—in that obedience and belief we should surely find our temporal welfare and our eternal happiness.—Southey.

Duties and Responsibilities of Parents in the Education of their Children.

An Address delivered before the Washington County Teachers Institute.

By W. F. PHELPS.

[Published by request of the State Normal School.]

LADIES AND GENTLEMEN.—What is education? what are its objects? and through whose agency are those objects to be accomplished?

These are questions of the most momentous interest to all: for education is the great *idea*—the great *end* as it should be the great *aim* of human life.

But what is *education*? The wild Indian will tell us, that it is that which enables him—

"To chase o'er hills the mountain roe,
And follow in the otter's track;"

to search out the fleet deer and the buffalo from their forest fastnesses; to go forth unawed, to the bloody strife, speeding on its unerring mission of death the poisoned arrow; and when the terrible contest is ended, to torture away with the most refined cruelty, the lives of his unhappy and devoted captives. He will tell us, that education means the skill requisite to snatch in greatest profusion the reeking scalps from the heads of his conquered and fallen foes. It possesses in his mind a mere physical significance beyond which his roving thought can scarcely wander.

"His soul proud science never taught to stray
Far as the solar walk or milky way;
Yet, simple nature to his hope has given;
Beyond the cloud-top'd hill a humbler heaven,
Some safer world in depths of wood's embrace,
Some happier island in the wat'ry waste,
Where slaves once more their native land behold
No fiends torment, no christian's thirst for gold.
To be content's his natural desire;
He asks no angel's wing, no seraph's fire,
But thinks admitted to that equal sky,
His faithful dog shall bear him company."

The conflict therefore, and the chase, constitute the great school of the Indian, and the object of education with him, is, to give the energy, strength, and skill with which to come off conqueror from these hard fought fields. Its ultimate end is the possession of better hunting grounds in a fairer clime, to which he expects the Great Spirit will call him at last, when he shall have slain his last buffalo and bravely fought his last battle.

But what is *education*? We have just seen that with the red man it is mere *physical development*. Let us turn to the pale face, therefore, and get his answer. With many of this class, it is a kind of necessary evil—a burdensome expense, a *shaving machine* which is put up wherever a useless spot of earth can be found, and which a miserable set of lazy pedagogues are employed to turn, in order to grind the faces of the poor! With another class a grade higher in the scale of civilization, education means a sufficiency of learning, to enable an individual "to get along comfortably through the world," to shield him from the craft and cunning of the dishonest; to assist him in counting his perishing gold and securing it safely till the time of need. This is the class to which the poet was talking when he said—

"A little learning is a dangerous thing.
Drink deep or taste not the Florian spring."

These persons reject the idea of *development* and degrade the art of education to the level of a mere mechanical trade, and their confiding children to stupid apprentices upon whom some how or other, by fair means or foul, the pedagogue as master tradesmen is to *impress* proper notions of the handicraft they are to follow in life. Compared with many an untutored Indian, how does this class stand in the scale of being? He, recognizing the great law of development, as applied to his physical nature, acts in accordance with its teachings, and trains his body up to the highest pitch of endurance. Avoiding the indulgence of all those excesses which weaken and destroy it, like the tall erect oak in his native wilds, he lives to a ripe old age, and trusting to the brave deeds he has done for his safety in the future, goes to his rest at last,

"As one who wraps the drapery of his couch about him
And lies down to pleasant dreams."

But with the class just referred to, even the teachings of nature are disregarded. Miserable, ill-ventilated, contracted, school-houses are placed on the bleak point of some hill side, and into these, are crowded for six long hours of the weary day, from two to five score of children, who, upon "Brobdingnag" benches, with *poor* books, or *no* books, or other means of improvement, are to be educated by the *cheapest*, because the most *incompetent* teacher that prowls about the neighbourhood, seeking how many immortal minds he may defraud of their birthright!

These *precious* facilities being supplied, the parent folds his arms in self-satisfaction as though his all were done. If his children are committing to memory a few mechanical rules, if they are "learning to write a fair hand," if they get but *occasionally* flogged, in short, if he "hears no complaint," he flatters himself that all is well, and that his offspring are surely fulfilling—as very truly they are—his idea of education.

Where, I ask, in all candor and kindness, where do we find in this, the evidence of development, which even the poor Indian acknowledges and acts upon. On the contrary, how much do we see in the conduct of too many communities, to justify the assertion that instead even of physical education, they tolerate, and encourage, physical *debilitation*, that instead of directing the thoughts of the young to the contemplation of the sublime and beautiful forms with which the God of nature has bedecked the earth, they throw around them such impediments as tend but to check all growth of mind, and even to blunt the noble powers which it received from its bountiful Creator. Surely is this education? and are these the lofty ends it proposes to accomplish? But let us seek farther for a definition of this comprehensive term.

If we could, on the 30th of August last, have transported ourselves to a distant city, and at an early hour, could have strolled in the vicinity of its prison walls, our eyes would have been greeted by the spec-

tacle of a large and excited multitude, congregated around them. If we had sought for the cause of this unusual state of things, we should have been told that a fellow being was about to be executed for the awful crime of murder; and that this heterogeneous mass of humanity had assembled, in order, if possible, to get a glimpse of the unhappy sufferer, or at all events, to catch at the earliest possible period, the narrative of every incident connected with the solemn and awful drama about to be enacted. Suppose by special favor, we are permitted to enter the arena and to behold in all its reality the mournful tragedy. The prisoner is a man just in life's full vigor. His countenance bears upon itself the impress of intelligence but is beclouded with a mingled look of guilt, agony and despair, as if conscious that some awful deed had been done. He is arrayed in a suit of black, and with a firm yet composed step, his hands pinioned behind him, he marches to that gibbet which is to be the theatre of his last agonies, and the end of all life's woes. He has reached the platform; a black cap drawn over his face, closes forever from his mortal vision the light of the sun. A strap is passed around his feet, a rope about his neck, a moment of dread suspense ensues; a spring is touched, he falls, and is soon in the cold embrace of death.

But let us enquire into the history of this guilty yet unfortunate man. We find him to be a *teacher*; a professor in the very college which some years before had conferred upon him the honors of graduation. He was somewhat distinguished for his attainments in literature and science. He had cultivated with studious care his intellectual nature; he was possessed of a sound and vigorous body, and as many believed, he was *educated*. The records of his youth, however, as they have reached us, tell of some things wanting. He had a violent and revengeful disposition. He had passions unsubdued, which on some occasions broke forth in severest storms, even to the endangerment of the lives of others. It is also recorded of him, that scenes of cruelty and death were courted as pleasant pastimes, to the almost complete destruction of those finer sensibilities of his own nature, upon the proper cultivation of which, his safety and happiness so much depended.

Can this then be the fruit of education? And is this the inglorious end to which it leads its deluded votaries? Does it invite the sons of men to its charming fields and flowery paths but to plunge them at last in an abyss of darkness? Let us not be thus deceived. This man, though perhaps in some respects *learned*, was not *educated*, in the true sense, of the term. He had fulfilled only two of the conditions necessary to this grand result, while the third the *last* and the *greatest* was left neglected and alone. The moral nature, those principles of justice, benevolence, kindness, and humanity, so indispensable to the security, peace and happiness of all, by him were left uncultivated. "Mene, mene, tekel upharsin" was the hand writing which the eye of his conscience,

as he reviewed the past, must have beheld in letters of fire inscribed on the walls of his gloomy dungeon.

Ladies and gentlemen, parents, teachers, what is education?

Some time back in the preceding century, there resided in the county of Westmoreland and state of Virginia, a very respectable and wealthy family. One of this family, a son, very early displayed a great fondness equally for athletic exercises and the acquirement of knowledge. During the tender period of infancy and childhood, he was trained under the eye of one of the best, and most judicious of mothers. The utmost care was taken with his intellectual culture, and he was allowed to gratify in the fullest extent his taste for sportive and invigorating exercises. While progressing, however, in his studies, and while waxing strong in body, his higher faculties were cultivated with all that affectionate assiduity which a mother alone can exercise, and thus was developing in all the beauty of harmony, the *physical, intellectual, and moral* being. Time passed away, and this promising boy, "who could not tell a lie," became a man. One of those exigencies which so often arise in a new settlement, amidst treacherous and savage foes, required the services of one possessed of strong nerve, undoubted courage, calm judgment and strict integrity. This young man, whom you have before this recognized as Washington, is the individual for the crisis, because he is *educated*. With a well stored, well disciplined, practical mind, in a strong and sinewy physical frame, and, more than this, possessed of, and governed in all his acts, by the strictest sense of right, and the keenest perceptions of justice and humanity, he is preëminently fitted for any post of trial and responsibility. In the midst of winter, therefore, with a mere handful of followers, he penetrates the forest of a merciless enemy, fords threatening streams, crosses mountains, and, after discharging the delicate trusts reposed in him, returns to receive the congratulations of his countrymen. But still more important labors await him. His honesty, courage, firmness, energy and patriotism raise him from honor to honor, until he is placed at the head of that army which is to rescue a whole land from bondage.

But we will not further rehearse the story of his fame, for it is, or at least ought to be, familiar to every child of the country he saved. We simply choose him as one of the happiest examples of an *educated* man. We allude thus briefly and hastily to his early history only to make more apparent the comprehensiveness of the term education; and from the instructive lesson which that history teaches, we are enabled to gather the following as its true definition—that

It is both a science and art. As a science, it investigates the laws of the physical, mental and moral development of man. As an art, it applies those laws to the cultivation and perfection of his threefold nature.

It is to education as an art that we propose at present to call your attention, having on a previous occa-

sion discussed some of the laws which we conceive to preside over and govern the development of the human being. Allow us, then, to say that the agents employed in the application of these laws must be—first, the Parent; second, the Teacher; and third, the individual himself.

Of these three agencies we must regard the parent as by far the most responsible; because

First, *He is the natural protector and guardian of the child, bound to it by all the ties of interest and affection that can link man with man.*

Secondly, *Because his influence is exerted at a time when the individual is most susceptible of impressions, and when those impressions are most enduring.*

Thirdly, *Because that influence is most powerfully exerted, and*

Fourthly, *Because longest exerted.*

To parents, then, we turn and ask, in view of the true nature of education, having its great objects clearly before us, for what are you responsible?

We answer, in the first place, generally—*For all the first and most lasting impressions that the mind of childhood receives.* To you it is given to impart to the character its first impulses, to stamp upon it sentiments of kindness, of purity and of love; to impress upon it the elements of knowledge; to encourage that spirit of enquiry, which in the disabused state of the human soul is inseparable from its existence, and which, if nourished and gratified, constitutes its felicity and glory. Mark that little being just able to lip its first accents, and see with what eagerness he presses his simple inquiries. Notice how his eye sparkles and his countenance beams with delight as he listens to the answers prompted by tenderness and affection. What are these but the first aspirations of the immortal mind after that truth which alone can be its aliment and support! What is this but the first dawning of that inquiring spirit which made a Bacon immortal, and which gave to Newton a dwelling place among the stars forever! And yet how often is this thirst for knowledge, this inquisitive spirit of childhood, met by those who, above all others, are bound to encourage and gratify it. Alas! with coldness, neglect and even with rebuke. The innocent and anxious inquirer after truth, is often virtually taught that this bright world, enrobed in sublimity and beauty, must remain to him a sealed book; that when he imploringly “asks for the bread of life he in unkind return can receive nothing but stones.” To a mind which has not been abused the acquisition of knowledge can never be dry or irksome; for it is only in its pursuit that it finds its legitimate aliment. The sentiment, therefore, to the effect that the “dull urchin, with satchel in hand, plods his unwilling way to school,” would find no response from the young, did parents but do their duty. If knowledge be presented *understandingly*, it will be attractive—an appetite for it will be formed—and that appetite will seek its own gratification. Parents, check not then that spirit which prompts to the asking

of a thousand questions, simple and troublesome even though they be. Remember that the great deeds for you to do on earth are, to educate yourselves and the little flock that are around your hearth-stone, and to assist in opening the portals of knowledge and wisdom to all who are of your self-same heritage.

Secondly—*We affirm that parents are responsible for the bodily health of their children.* How many are sent from the paternal roof to the school with bodies weakened and debilitated by those diseases which are engendered by the misdirected affection of parents and guardians, in pampering their appetites with that which they now ‘roll as a sweet morsel under the tongue,’ but which at the last ‘must bite like a serpent and sting like an adder.’

Thirdly—*They are responsible for the social habits formed by the young.* Where can the foundation of those habits of order of cleanliness, respect for superiors, kindness towards equals and inferiors and sympathy for the unfortunate be so well laid as around that fireside where the fondest affections of childhood ever love to linger? Could parents but know how the home training of their children is made manifest in the schoolroom to the searching eye of the faithful teacher it might cost them many a moment of deep reflection, and perhaps of unavailing regret. As is too often the case, his care seems to extend only to the supply of their physical wants; to the adornment of their decaying bodies; to heaping up for them the gold which perishes; leaving out of view those “durable riches which neither moth nor rust can corrupt, and which thieves can not break through and steal.”

Fourthly—*They are responsible for a proper degree of literary attainment in the child before he is subjected to the influences and associations of the school-room.* No child should be sent to school until he has the ability to read fluently; until he has some notions of number; until he can write a readable hand; and, in short, until his habits of study and of thought are, at least in some degree, formed; unless the ignorance or extreme poverty of the parent would in that case entirely preclude him from partaking of the inestimable blessings that knowledge confers. The idea that the teachers of our common schools can rightly form the first habits of study; that they can give to the young mind all that care and attention so necessary at the commencement of its educational course, while, at the same time, they are entrusted with the instruction of from forty to one hundred pupils, in all the branches of a course extending from “A” to “Algebra,” is too absurd for a reflecting parent to tolerate for a moment. The great numbers usually congregated within the walls of a school-room utterly preclude the possibility of giving to individual minds that assistance and direction so essential to the pupil just learning to use his faculties. But, on the contrary, the limited number in the household of those who need this special care, greatly facilitates the performance of the duty by parents, and may we not say, greatly enhances his obligations to perform it.

Fifthly—*The parent is responsible in the very highest degree for the moral training of the Young.* This is so, because they are linked to him by indissoluble bonds, and because they are *his*, only to train up in the way they should go. He should not, therefore, send them to the school until *some* foundation at least is laid upon which the teacher may aid him in building the superstructure of a harmonious, upright and even religious character. Many of the children sent to our public schools, *there* learn for the first time the simple lesson of obedience, which is the first that the teachings of the nursery ought to inculcate. How came George Washington to utter the sublime sentiment—"Father, you know I cannot tell a lie." Who gave him his first ideas of justice? Who awakened within him the still small voice of conscience? Who filled his soul with reverence for his Maker? Who taught him the duty of prayer, so that among all the hardening associations and trying temptations of war, and amid all the horrors of the memorable winter at Valley Forge, he ceased not to call on the God of Battles for that aid and support which no man could render? Was all this left to the chance teachings of changing public instructors? Was it entrusted to the caprices of his own childhood's nature? No; those lessons were impressed upon his mind and heart amid the sanctifying influences of home, and by the anxious yet affectionate attentions of his own noble and gifted mother. *Parents, Mothers, go ye and do likewise.*

Again—*Parents are responsible for all that can contribute to the proper school education of the young.*

There is a city, not more than fifty miles distant, which is sometimes called the 'dome city.' It has many well located, spacious, convenient and even gorgeous churches, with their numerous spires, pointing heavenward, as if to direct the thoughts of erring man up to the abode of purity and bliss, which is or ought to be the ultimatum of his highest aspirations and hopes. These edifices are furnished, not only with everything that can contribute to the comfort and convenience, but also all that can gratify the eye or please the fancy of those who go up thither to worship the great God. The floors are covered over with rich carpets, the pews constructed with reference to the utmost ease of the occupants, furnished with soft cushions, and even with carpeted footstools. Nothing is omitted in them which the sensitiveness even of an invalid could demand. Beautiful chandeliers are suspended on all sides. The desks of the clergymen are decorated with whatever is appropriate and pleasing for the eye to gaze upon, while in yonder large organ there is lumbering a world of melody and harmony, which at the touch of man's fingers shall burst forth to ravish his senses, and to rise up as sweet incense before the throne of the Eternal. In these beautiful structures our fathers and our mothers meet one day in each week for about three hours, all told; while for the remaining six days the doors are closed, and the costly furniture is care-

fully secured against the corroding touch of damp and dust, until the sabbath bell shall again summon together a band of worshippers.

Now go with me to a low and filthy street—a street in which the pestilence at its last visitation made the saddest havoc. Look at that two-story brick building, rusty, contracted and decaying. That is a *school-house*! Within are three rooms in each story, and the other, high up under the roof, where the teacher is obliged to grope about, bent down much of the time at an angle of 45 degrees. The seats in this apartment, are, a portion of them backless, painless and cushionless. The other furniture, what little remains, is of the same order. A skylight window answers for a ventilator while the weather is fair; but when storms are without, fresh air is at a premium. This is the primary department, i. e., it is the room in which the youngest, most tender pupils, say from three to seven years of age, are instructed or educated. Surrounded by all these rare attractions and elevating associations, more than 100 children meet from day to day, to wear out the life of a patient and industrious female teacher. The rooms below this improve in the ratio of their descent towards the earth, thus fulfilling a certain law of nature, viz., that "attraction is inversely as the square of the distance." These are the accommodations given to from two to three hundred children for six hours during five days of the week, and such are the associations which link themselves indissolubly with their early school impressions! *What glorious gymnasiums are they in which to exercise the physical, intellectual and moral powers of children!!*

Place these two views by the side of each other, and what do we gather from them? Why, in the first place, that for every \$100 spent in erecting, commodiously arranging, beautifying and rendering attractive the school-house, where tender children are assembled for six hours daily, for 5 or 6 days in a week, to be educated, about \$4,000 are expended in magnificent churches in which their fathers and mothers meet twice one day in seven, for about one hour and a half?

A single congregation that occupied, two years ago, in almost every respect, a commodious and elegant edifice, has recently completed another, at an expense \$20,000. This is one single case. Within two years, at the smallest calculation, \$150,000 have been expended in the improvement and erection of churches in that city. There are now in process of erection, which will be completed within from one to two years, three churches at an additional cost of not less than \$150,000. Making in four years an expenditure of \$300,000, on the single matter of churches. The School Commissioners within the past two years have erected one new school-house, at an expense of about \$3000, which is utterly unfit for the purposes designed, and they have improved, that is, added a story to, six of the old houses, at an expense of \$800 each, making about \$5,000, for repairs, which with the \$3000 for the new house, gives \$8,000 in two years! One of the

Commissioners informed me not long since that this would place their school-houses in fair order, for the present, so that we can safely say no more of consequence will be expended for the coming five years. Place these figures together, \$300,000 for churches in 4 years and \$8,000 for school-houses in seven years. Three hundred thousand dollars for churches! one half of this for finery, ornaments and the comfort of grown men and women, three hours in a week, against \$8,000 for the indispensables to the proper training of tender childhood in the common schools of a single city for seven years.

No one will understand me as objecting to such houses as are suitable to the high purposes of worshipping an adorable Creator! Let them be chaste, beautiful, commodious and comfortable, but at the same time be simple, without ostentation—even a similitude of that spirit which a Saviour has declared to be most acceptable in his sight. In this dark world of ours there are wants to be relieved, woes to be assuaged, tears to be wiped away. Besides there are thousands of deathless minds perishing for lack of knowledge, while thousands more among those we pretend to feed are like the seven lean kine in the dream of Pharaoh. What might not thus be accomplished with a tithe of the sum now expended in our country for the mere gratification of a feeling of rivalry in this one matter?

But my adopted city is not alone in her wild inconsistency. Other examples can easily be found of a kindred character. Indeed the history of Albany in this respect is the history of almost every community, differing perhaps only as the ratio of their wealth may differ.

Parents, the simple idea we would press upon your attention is that if you must be comfortably cared for on the Sabbath for three short hours, how much more do your tender, restless children need the same consideration, when for thirty or thirty-six hours per week they are confined to the narrow precincts of a school-house? The bearing which the proper arrangements of such a house must have upon the actual progress of a school can scarcely be over estimated. But we must waive an examination of this question, and leave it to your own judicious reflections.

Once more. You are responsible for the employment of well qualified, devoted instructors in your schools. With how many is the price to be paid the great idea? If a man offers himself at a discount "he will certainly answer our purpose," says Mr. A. "Our school is small in numbers—our children are all young—and this man knows enough to instruct them this winter." But know you not that the more tender the age, and the less the attainment, the greater skill, patience and untiring devotion are required at the hands of the teacher? I would rather instruct this institute of 80 persons for one whole year, than a primary school of 40 pupils for six months. This is sober fact. Experience in both has taught us which of the two, taxes in the highest degree, the skill, ingenuity and strength of the teacher. Let the advocates,

or rather employers of cheap teachers ponder this point well. The question should not be *how much* does he ask, but *how well qualified* is he? We must not expect our common schools to advance, or to reach that standard of excellence which is both desirable and attainable, until public opinion and public action are reversed in this particular. A well qualified teacher should, in the eye of the parent, be a "pearl of great price," and having been once found, should, at almost any reasonable sacrifice, be retained, supported and encouraged.

Finally, may I crave your pardon for so long detaining you. Many thoughts more press upon us for utterance, but we must forego the temptation to dwell upon this subject further. Let us, however, conjure you, mothers, fathers, to give careful heed to everything that pertains to the education, and the consequent happiness and well being of your offspring. Write your pages on the book of life with glorious and ineffaceable characters, that its records may not appear as swift witnesses against you at that great bar of judgment to which every child of earth is surely tending!

Write, mother, write!
A new unspotted book of life before thee,
Thine is the hand to trace upon its pages
The first few characters, to live in glory,
Or live in shame, through long, unending ages!

Write, mother, write!
Thy hand, though woman's, must not faint nor falter,
The lot is on thee—perve thee then with care—
A mother's tracery time can never alter;
Be its first impress, then, the breath of prayer.

Write, mother, write!
Write, father, write!
And write immortal actions for thy son;
Teach him that man forgets man's high dominion,
Creeping on earth, leaving great deeds undone;

Write, father, write!
Leave on his life-book a fond father's blessing,
To shield him 'mid temptation, toil and sin,
And be shall go to glory's field, possessing
Strength to contend, and confidence to win.

Write, father, write!
Write, sister, write!
Nay, shrink not, for a sister's love is holy!
Write words the angels whisper in thine ears—
No bud of sweet affection, however lowly,
But planted here will bloom in after years.

Write, sister, write!
Something to cheer him, his rough way pursuing,
For manhood's lot is sterner far than our's;
He may not pause—he must be up and doing,
Whilst thou sit idly, dreaming among flowers.

Write, sister, write!
Write, brother, write!
Strike a bold blow upon those kindred pages—
Write, shoulder to shoulder, brother, we will go;
Heart linked to heart, though wild the conflict rages,
We will defy the battle and the foe.

Write, brother, write!
We who have trodden boyhood's path together,
Beneath the summer's sun and winter's sky,
What matter if life brings us some foul weather,
We may be stronger than adversity!

Write, brother, write!
Fellow immortal, write!
One God reigns in the heavens—there is no other—
And all mankind are brethren—thus 'tis spoken—
And whose aids a sorrowing, struggling brother,
By kindly word or deed, or friendly token,
Shall win the favor of our Heavenly Father,
Who judges evil, and rewards the good,
And who hath linked the race of man together,
In one vast, universal brotherhood!
Fellow immortal, write!"

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ALBANY, JANUARY, 1851.

Qualification of Voters in School Districts.

SECRETARY'S OFFICE,
Department of Common Schools.
ALBANY, Jan 1, 1851.

Any resident of a district of full age, and entitled to hold lands in this State, who owns, hires, rents or leases, (verbally or otherwise, if for a less term than one year,) real estate which is taxable in the district, whatever may be its value, and whether he pays the taxes on it or not, is a legal voter at school district meeting, independent of any other qualification, if he is an actual resident of the district at the time he offers his vote.

So if he has paid any district tax within two years preceeding.

So if he has personal property of the value of fifty dollars or upwards, over and above such as is exempt by law from execution. This includes all young, single men, who have \$50 or upwards, as no portion of their property is exempt from execution.

Payment of a rate-bill is not, however, a qualification: nor can any person vote who has no other qualifications than such as entitle him to vote at elections and town meetings.

CHRISTOPHER MORGAN,
Superintendent Common Schools.

Non-Resident Children.

SECRETARY'S OFFICE,
Department of Common Schools.
ALBANY, Jan. 1, 1851.

Where non-resident children come into a district expressly for the purpose of attending the School, paying for their board, by working nights and mornings in the families where they have taken up their temporary abode, they may be excluded from the school by the Trustees, or permitted to attend on such terms as may be prescribed by them. But where they are in good faith employed in the families of residents of the district, without any immediate reference to the school, they are entitled to the same privileges in this respect as residents of the district.

The Trustees must determine, in all cases, to which of these classes such non-resident children belong, and admit or exclude them accordingly, subject to the right of appeal of any person aggrieved, to this Department.

CHRISTOPHER MORGAN,
Superintendent Common Schools.

SCHOOLS IN SCOTLAND.

MELROSE NEAR AUBURN, Dec. 21, 1850.

Dear Sir:—I take the liberty of forwarding you herewith an account sent to me some months ago in a letter from Mr. George Combe, of an examination of a school in Edinburgh. I hope it will interest you, and cannot but think that much good would result from the adoption by us of a like system of instruction. It can have no higher external recommendation than that of having been devised and approved after having been tried, by such men as Mr. Combe and Mr. Simpson. Its introduction into our schools would form an era in popular instruction, and could not fail, I think, to reflect honor upon those at whose recommendation and through whose agency it should be adopted. The number of the London and Westminster Review referred to in manuscript, is for October 1849. Believe me Dear Sir,

With great respect,

Very truly yours,
A. CONKLING.

The Hon. CHRISTOPHER MORGAN,
Secretary of State and Superintendent of Common Schools.

Examination of Mr. Williams's Secular School.

(From the Scotchman.)

On Friday, 27th July 1849, the pupils attending this school were examined; and as the system followed is one which, in its main features, has frequently been advocated in our columns, we are happy to be able to report very favorably of their progress. The younger children, 42 in number, were examined between eleven and one o'clock, when their mothers, and many other individuals interested in the improvement, attended. In the evening, from eight to eleven o'clock, the senior boys, 19 in number, gave examples of the instruction they had received, and the school theatre (formerly Mr. Lizars's anatomical lecture room) was crowded by an audience exceeding 250 persons. Mr. George Combe and Mr. James Simpson, the promoters of the school, superintended the proceedings.

Mr. WILLIAMS explained that the object of the school is to teach children of the working classes English reading and writing, and other ordinary branches of knowledge, and also to instruct them in the properties and relations of physical objects, their own bodily and mental constitution, and the laws of God's secular providence in regard to life, health, food, raiment, wealth, and general enjoyment or suffering, deducible from this knowledge; to train them to act on this instruction; and, by these and other means, to render them intelligent, virtuous, useful, and prosperous members of society.

On 4th December 1848 the school was opened on a limited scale, and in temporary premises, at No. 6

* This is a school for the children of the working classes. They pay 4d. each per week or 4s. a quarter. It opened on 2d Dec. 1848, with 17 pupils. It has now 140 boys and girls, and a male and a female teacher.

Infirmity street, for boys only. The average attendance in the first month was 32. Since that time the numbers have been gradually and steadily increasing, and during the last month the average attendance was 60. The school now meets in No. 1 Surgeon Square, where the accommodation is extensive and convenient.

In the morning examination, the junior pupils were divided into four classes. The first or youngest class exhibited their attainments in reading, spelling, and the use of numeral characters.

The second class read a story of a lap-dog which was pampered into inertness and ill-temper by over-feeding, and cured by exercise and plain food; they were then questioned on the meaning of the words, and the application of the facts to themselves.

The third class read a chapter descriptive of the various kinds of trees, and, in answer to questions put to them, described the structure and physiology of the several parts of a tree; the adaptation of the root to the soil, the rising of the sap, &c. They described also, the limbs and covering of animals as different from the structure of plants, and stated how both were adapted to their respective circumstances. The power, wisdom, and goodness of God in these structures and adaptations were next adverted to.

The same class went through an object-lesson on wool, and described its various qualities, its uses to the sheep and man, and the processes of spinning and weaving. Their statement that wool grows on the sheep and clothes it, but that man is born without covering and must make clothes for himself, led to an exposition of the necessity of skill and industry to man.

The whole children next sang several songs.

The fourth class read a chapter on physiology, and were examined in regard to the laws of digestion, and the advantages of temperance, cleanliness, exercise, pure air, and other conditions of health. All the bodily organs and functions were referred to God as their author, and conduct in conformity with their laws was stated to be obedience to the Divine will.

This concluded the morning examination.

In the evening, the senior division read the chapter "on Wages," from Mr. Ellis's "Outlines of Social Economy," and were then questioned on what constitutes wealth; its sources; the necessity of wealth to human enjoyment; on capital and its sources; and the necessity of capital to the employment of labor;—on wages; the relations of capitalists and laborers to each other; the causes of high and low wages; and how high wages can be obtained. In order to obtain high wages, the working classes, it was stated, must acquire skill and practice industry and economy, and by these means gain capital for themselves; for by no human means can an ignorant unskilful, spendthrift, reckless laborer be rendered independent.*

* This is of great importance and should be introduced into the Schools of the United States. See the October number of the London and Westminster Review article State of the Nation, for an account of this teaching in London.

The pupils were next exercised in mental arithmetic, and we believe that few of the audience could keep pace with their powers of calculation.

The subject of natural philosophy came next in order. In the examination in April last they had shown their acquaintance with the mechanical powers and now they exhibited their enlarged knowledge of the elements of physics. Mr. Williams made a drop of water form itself on the end of a glass rod, and fall to the ground. The boys were then questioned on the law of cohesion, which made it round; on the law of gravitation, which made it fall; on the nature of fluidity, which made it break when it touched the ground; and from these premises they ascended to the laws of planetary system, explained how the planets were round, how the planet Neptune was discovered, and how the phenomena of the double stars are accounted for. They deduced from these facts conclusions concerning the power, wisdom, and omnipresence of God. The laws of heat and evaporation were next expounded by the boys; and Mr. Williams adverted to the recently-discovered spheroidal condition of fluids in contact with hot surfaces, as explaining the supposed incombustibility of the "Fire Kings," &c.

The boys next showed their drawings and copy-books, and while the company examined these, they sang several songs.

The subject of anatomy and physiology was then resumed. As they had been examined at some length on this subject in April, they merely recapitulated the principal organs, such as the bones, muscles, lungs, heart, stomach, &c., and their functions. The bearing of this knowledge upon habits of cleanliness, temperance, and the other conditions of health, was practically illustrated, and they then proceeded to the structure and functions of the brain and nervous system or phrenology. They mentioned the anatomy and functions of the spinal chord, the separate origins and uses of the nerves of motion and feeling, and the connection of these structures with the brain.—They next answered on the functions of the brain, and pointed out the situation of the organs of the animal propensities and the moral and intellectual faculties. An unmarked skull was then presented to them, and when Mr. Combe touched one part of it after another at random, they named the cerebral organ which lay under that part, and never once failed to do so correctly. They also explained, in answer to miscellaneous questions, the uses and abuses of the faculties. To show the nature of this examination (in which Mr. Combe and Mr. Simpson took a part, as they had occasionally done in the other subjects,) we select a few examples:—

"What organ lies here?" (pointing to a place on the skull.)—"Combattivitàs." "What is the use of that faculty?"—"To give us courage to meet danger and difficulty in the discharge of our duty." "What are its abuses?"—"Fighting, opposing, contention."

"If other boys assail you, should you fight?"—"No; we should tell you." "But suppose I am absent, what should you do?"—"Call to the police for protection." "Yes; or to any gentleman who may be there, if you cannot see a policeman. Why are the police necessary?"—"Because there are people who steal and fight and destroy things." "What is the advantage of applying to the police rather than fighting?"—"because we should all make a bad use of our combativeness alike, and might be beaten, and no good would come to anybody from it." "What good comes from the police?"—"The peaceable are protected and the bad punished." (This referred to the instruction which Mr. Williams had given to the boys to abstain from fighting with the pupils of a neighboring school, who had assailed them; because when both parties were apprehended and carried to the police office, the magistrate had told them that as both had fought he could only punish or dismiss both, the latter of which he did with a reprimand.)

"What organ lies here?"—"Veneration." "What are its uses?"—"To produce the emotion of respect, reverence, and religious feeling." "What are its abuses?"—"Idolatry, superstition, and respect for things and people that do not deserve it." "What other faculties enter into religious feeling?"—"Hope and wonder." "Suppose any one were to tell you that religion is nonsense, and the invention of priests to keep the people in order, what would you say to him?"—"That there are organs for religion in the brain, that God made the organs, and that therefore he made man a religious being." "When the Greeks and Romans worshipped idols, were they religious?"—"Yes; but they were superstitious; it was a wrong religion." "How can we discover true religion?"—"By applying our intellectual and moral faculties to the study of God's will."

"What organ is this?"—"Ideality." "What is the use of it?"—"It makes us love the beautiful and refined." "Do you know any objects that please ideality?"—"Sir Walter Scott's Monument, Mr. Stewart's Monument, the pillars on the Calton Hill, the front of the Commercial Bank, the Princes' Street Gardens, the view from Arthur's Seat." (Each of these answers proceeded from a different boy, and was his own suggestion.) "Are there any other faculties for enjoyment like ideality?"—"Coloring and wit, time and tune." "Do these show that God meant man to be merry at times and happy?"—"Yes." "What do some men drink whisky for?"—"To make themselves happy." "Do you know any other way of becoming happy?"—"Yes; to eat temperately of good food, keep the skin clean, breathe pure air, take exercise, follow some useful trade, and acquire knowledge." "Which of these two ways of becoming happy—the short-hand way of drinking whisky, or the one you have just named—is the best?"—"The other way to become happy. Whisky do to the stomach, but it does not do to the brain." "What does it

do to the brain?"—"Irritates and stupifies it." "What does the other method of being happy do?"—"It improves the stomach and brain." "How are people next day after drinking whisky?"—"Stupid, ill, and unfit for work." "How, after the other way?"—"Strong and well, fit for everything they need to do."

These are mere specimens of the course of the examination, which embraced several other faculties, with their uses and abuses. The answers of the boys elicited frequent bursts of laughter and applause from the audience.

Mr. COMBE stated that the principle on which this school was founded is, that God created the external world and also the human faculties, and adapted the one to the other; that by the investigations of science we are now instructed to a considerable extent in the real constitution and relations of physical nature, while phrenology has made us acquainted with the primitive mental faculties of man: it is now, therefore, possible to exercise the faculties on the objects related to them, with a degree of precision formerly unattainable. The pupils, besides receiving this instruction in the laws of God's secular providence, are trained in habits of practical obedience to these laws. Their instruction in doctrinal religion is left in the hands of their parents and pastors, it being the object of the school to accommodate children of all religious denominations. Mr. Combe paid a high tribute to the zeal, ability, and various knowledge displayed by Mr. Williams in the instruction of the pupils, and hoped that what the parents had witnessed would induce them to continue their support to the school and recommend it to their friends. He mentioned that the pupils would meet again on 3d September, when a girls' department would be added to it, a competent female teacher having been already engaged.

Mr. SIMPSON followed and concurred in all that had been said by Mr. Combe, and in nothing more than in his eulogy on Mr. Williams. He remarked that these pupils had no Latin and Greek imparted to them, and that in his opinion they had obtained instruction quite as valuable.

Professor BLACKIE of Aberdeen, while he complimented the institution and approved of its objects, defended classical learning, his own department, as a valuable branch of education. This Mr. Simpson, in explanation, at once allowed, but still maintained that if the question lay between Latin and Greek without the useful knowledge just displayed, and that knowledge without Latin and Greek, there could be little hesitation in the choice.

"Of all sights that can soften and humanise the heart of man, there is none that ought so surely to reach it as that of innocent children enjoying that happiness which is their proper and natural portion." —Southey.

We are indebted to Mr. H. H. Skinner of Schoharie, for a copy of the Catalogue recently published by the Teachers' Institute of that county. We extract from the catalogue the following spirited address, which, although directed to the people of Schoharie, may be read with great profit by the Parents, Teachers and Superintendents, of every school district in the state. We therefore commend its plain truths to the careful consideration of every reader of this Journal.

ADDRESS.

To the Citizens of Schoharie County :

Although we can claim no time-honored precedent, yet we take the liberty of addressing you on a subject which should be deeply enshrined in your inmost hearts, the subject of our schools. Deeply feeling the importance of a new era in common school education, we urgently claim your attention, while we speak of some of our disabilities, and propose some methods by which our schools may be benefitted. The complaint is universal through the country that our schools are not as useful as they should be, that they do not take that high rank which they should take, and that they do not in any efficient manner produce the effect for which they were established.

The work of education is not confined solely to the teacher. The parent and guardian have numerous and important duties to perform, which, if not properly attended to, render our exertions, heart-whole and tireless though they may be, entirely nugatory.

1. It is the parent's duty to send his child to school at the proper age.

2. It is the duty of the parent to encourage worthy teachers, and discountenance the unworthy.

3. It is the duty of the parent, after a worthy teacher is engaged, to give him his countenance and support at all times and under all circumstances.

4. It is the duty of the parent to visit the school, and ascertain if it be in his power to add anything to the comfort or convenience of the young, there assembled.

5. It is the parent's duty to show a greater degree of respect and consideration for the teacher.

6. It is your duty now, to wake up from the lethargy which so long has characterized our Dutch ancestors, and commence in earnest to improve the condition of our schools.

These are some of your duties, and have you performed them? Are you entirely exempt from the stigma of laziness in this matter? Can you satisfy your conscience that you have labored with becoming diligence in this particular? Have you always commenced the school education of your child at just the proper season of life, when his mind was tender and plastic, and susceptible to all good impressions? And have you used your influence to procure a teacher who would labor "in season and out of season," to make those good impressions? Have you labored to sustain the authority of the teacher as religiously as your own pecuniary interests? Have you lifted up

the hands of the fainting pedagogue, when beset with the "thousand and one" cankering cares which consume the teacher's soul? Have you visited the school with honest intentions and laudable motives to increase your child's facilities for learning? Have you endeavored to increase in your child's mind that respect and affection for his teacher, which is so essential to his advancement in school, and to his happiness in after life? Have you shown on every and all occasions, that you were alive to the demands of education on your time, your purse, and your support?

If you have not done all these things, you are sadly in fault, and a large share of the opprobrium resting upon our country, is justly chargeable to your account. You supply your child with food and with clothing, to protect him against the inclemencies of our climate; but you supply not that mental aliment which nourishes the germ of our existence—the distinguishing type of man's immortality. You hunt from community the empiric, the irreverent divine, and the dishonest lawyer; but you tolerate, unwhipt of justice, in your schools, multitudes of teachers, merely because they will perform the letter of the law with little pecuniary expense, who are too ignorant to teach, and too lazy to work. You have visited the school, it is true, but why? simply to revile the teacher, to slander him, to stigmatize him as a felon before his school for some real or fancied injury, which he may have inflicted upon you or your child. Instead of visiting in a friendly manner, and endeavoring to impart some good, you have labored "to spy out the barrenness of the land." You have knowingly elected men to the office of trustees who possess no other qualification, but that of penuriousness. You have elected men to the office of town superintendent, who in many instances, are notoriously vulgar, impolite, ignorant and profane, merely because they were active politicians. You have neglected to acquaint yourselves with the world's progress in learning through the medium of the educational journals. And we now appeal to you, citizens—lovers of your country—shall this longer continue? Shall Schoharie county, one of the first settled in the state, be the last in educational improvement? While your sister counties are advancing, will you retrograde? Will you close your eyes to your own interests, and permit the sceptre of power to be snatched from your grasp? The truth is, our future legislators, our jurists, our divines, our physicians, our lawyers and our teachers, must be procured from some source; and if your children are properly educated, the means of supplying all these professions will be found within your own borders. But if you continue to drink from the same Lethean fountain as of old, you will be obliged to seek beyond the confines of your county for talents and abilities to conduct your business. In many parts of the country, we find people feebly alive, and awake to educational improvement, and as certainly as like effects continue to follow like causes, we can confidently predict that, from these

resources the men will arise who shall sway our destinies, and mould us at their will. Is it just, is it right, is it profitable, thus to seek beyond the limits of your own county for educated minds, when you have the elements at home? Is it just to neglect the immortal minds of your innocent offspring, and thus drive them to vice and crime? for "uneducated mind is educated vice." Would a man be accounted sane, who, in his private affairs, would lavishly spend his thousands upon objects entirely useless or injurious, to the exclusion of those weightier matters which are to prove his eternal benefit? How long will you continue to worship at Mammon's shrine? How long will you continue to make the *almighty dollar* your only god?—How long will you continue to confine all your attention to the amassment of the sordid taints of earth, over which an ignorant and criminal posterity shall embitter the world in wrangling? We pray you, as the instructors of your children, to awake from this deadly lethargy, cast off this criminal apathy. For your children's sake, for your own sake, for your country's sake and your God's, slumber not longer.—Arise in your might, and let Schoharie county be as renowned for its future learning, as it has been notorious for its past ignorance.

2. To the teachers we would say, you also have your duties, which have been sadly neglected. If you have entered on the business of teaching, with the idea of "making money," we pray you abandon it at once; for the objects are too high and holy for a mind steeped in avarice. If you have entered it with the thought that it requires less physical exertion than any of the ordinary occupations of mankind, we pray you to quit it with all dispatch, as there is no business demanding such incessant activity of the body, such unceasing energy of the mind, and such tireless watchings of the soul. If your standard of morality is low, we charge you enter not on the business of tampering with the deathless mind, for "the clergyman can scarcely mend what the schoolmaster mars." But if you can discard all mean, low, and sordid desires for the honors and emoluments of the world; if you can array yourself in intellectual armor and throw yourself into the breach; if you can do battle manfully to the death in this educational warfare; if you can come up to the work with the same feelings that prompted St. Paul to preach the gospel, "come life or death," he was devoted to his calling then, and only then, can we bid you God-speed in your undertaking; then we fondly extend to you our open arms; then we freely offer you whatever advantages the experience of elder brethren may impart; then we receive you with a brother's love. In God's name we charge you tamper not with his image, if unfitted by physical, intellectual or moral disabilities. "Better that a mill-stone were hanged about your neck and you were cast into the sea," than that you should lead the immortal mind astray.

3. To the town superintendents: Upon you, in like manner depends much of the success to be derived

from the common school system. To you we look as models of morals and refinement; to you we look as standards of excellence in learning. But in many, ah! too many instances, have we found examples, which did we but follow, would soon quench our schools in midnight darkness. We have too often found superintendents who sought the office for its emoluments. Where we have looked for countenance and support, we have found ignorance and neglect. Instead of fulfilling your duty in visiting the schools, we, in many cases, have not found you inside the school room for years. We charge you to remember for what you were elected. We ask it not as a favor, but demand it as a right, that you refuse certificates of qualification to those who may be unfitted morally, or intellectually, to engage in teaching. Asking neither favor nor affection at your hands, we demand it of you, to raise the business of teaching, by insisting on a higher grade of qualification in those who may come under your inspection. Remember a day of retribution is approaching, and you will be judged by your deeds.

Finally, the subject of free schools, which at the present time so much agitates the minds of the people of the Empire State, we deem a fit subject of consideration. It is sometimes asked what right has government to tax one man's property for the purpose of educating the children of another? We answer, government is but the organ of society, and society derives its authority from the individual members of which it is composed, and has a right to exercise all authority thus conferred in the manner and to the end intended. Now it is evident that society has a right to do everything necessary for its own existence, provided it does not interfere with the rights of others. Each individual, by becoming a member of society, confers upon it all rights over his person and property which are essential to the actual existence of the society. Now it is evident that no society can exist without government, but it belongs to society to say what kind of government they will have; for instance, society may place the legislative, judicial and executive authority in the hands of one individual, or of a few, or it may be retained in the hands of the mass. The latter is the case in a government like ours. It is also evident that whatever form of government society adopts, it is bound to support, and the person and property of each individual must be held subservient to such purposes. To undertake to prove that a certain amount of education is necessary to the existence of a republican government, were to suppose that a difference of opinion might exist on this point, but as no difference of opinion can exist among enlightened minds, only as to the particular amount of education necessary—we will not enter upon the discussion of this point. We therefore say, it is the duty of the legislature of every republic to make provision for the education of its citizens. Doubtless all will agree on this point. But if it be asked, who shall pay the expenses of educating its citizens, we answer,

those who receive the benefits. But who receives the benefits? we answer, every individual member of society. It is evident then, that every one should contribute something; but shall all contribute equally? This can not be, since some have means, while others have none. If all were compelled to contribute equally, we would be obliged to limit that particular amount to the means of the most destitute; and since some have nothing at all, it follows that nothing is the only precise amount we could fix upon, and have all give the same amount, and the consequence would be, we should have nothing at all.—What, then, shall be the standard by which to determine the precise amount that each individual shall contribute? We answer, the precise amount of benefit which each individual derives from being a member of society. But do you ask, does not each member receive the same benefits? In answering this question, we will consider the benefit. And what benefit do we expect from being members of society? We expect to be protected in our persons and in our property. If personal protection were the only thing demanded of society, there would not exist so much difference; but even then the difference of protection required would be far greater than at first thought, we might be willing to concede; for what danger would there be of a poor beggar's being injured, even if there were no government, hence the amount of protection he would require is trifling. But turn your attention to the man who possesses his thousands or millions, and consider the danger to which he is exposed every moment of his life; how long would it be, before his property or his life would be demanded? Does it not appear then that the man of property requires vastly more personal protection than the man of no property? As to the protection of property, it is evident that the most property requires most protection.—Hence we can conceive of no [other] just method of determining the particular share each shall contribute, than that of taxing individuals according to the amount of property they possess. We do not ask you to give all or any an academic, or a collegiate education, but we demand as a right, that every individual be furnished with common school instruction at the public expense.

The opposition which some people manifest towards this method of supporting common schools, seems to arise from the mistaken idea they entertain of the design of education. They seem to think it is in some way a particular benefit to the parents of the children, and that each parent ought, consequently, to educate his own children. They seem to think that because a man happens to be the parent of a good share of the future citizens of the country, he must, besides clothing and feeding them during their minority, also educate them. It is true, education is a benefit to the child educated, and generally to the parent, as well as an indispensable requisite to the permanency of a republican government.

If, then, a certain amount of education is essential

to the well-being of society, and necessary to the very existence of a republic, does it not appear just that property should be taxed to support common schools, as well as to support jails and prisons? It has been abundantly shown by reasoning, as well as by statistical reference, that crime and ignorance, although not synonymous, are very intimate companions, and we feel confident in the assertion that it takes more to support one judge than two schoolmasters.

In regard to the present free school law, we only say, that although we do not advocate it in detail, yet the principle embodied in it is worthy the support and attention of every good citizen and friend of freedom. We, therefore, entreat of you, by all that is near and dear to you, by all that is worthy the man, not to raise a suicidal arm against the principle of "free schools." But if the present law should be voted down at the ensuing election, it by no means settles the matter, for the point at issue is one of principle; the spirit has gone forth, and we pray God that it may not return void. It will not return void!

"Truth crushed to earth will rise again,
The eternal years of God are hers."

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won."

ALBERT PARSONS, *Secretary.*

Book Notices.

VOYAGE OF THE UNITED STATES EXPLORING SQUADRON. Commanded by Captain Charles Wilkes, of the U. S. Navy, in 1839, 1840, 1841 and 1842; together with Explorations and Discoveries made by Admiral D'Urville, Capt. Ross and other Navigators and Travellers, and an Account of the Expedition to the Dead Sea under Lieut. Lynch. By John S. Jenkins. Auburn, James M. Alden, 1850

This is one of the most interesting and instructive volumes we have lately met with; comprising, as it does, within a reasonable compass, the pith and marrow of all the works which have been separately issued on the subject to which it refers, for the last twelve years, and which are too voluminous and expensive for ordinary use. The mechanical execution of the work is admirable; far superior to that of a large proportion of similar works issued from the press of our metropolitan publishers. It is really a luxury to peruse a modern volume, executed on good paper, and with some regard to taste and convenience. If this is to be regarded as a specimen of the workmanship of the enterprising publisher, he deserves a liberal encouragement from the public.

The price of the work is such as to warrant its introduction into every one of our District Libraries; and we are sure the Trustees could not make a better selection.

A SCHOOL COMPENDIUM OF NATURAL AND EXPERIMENTAL PHILOSOPHY. By Richard Green Parker, A. M. New-York, A. S. Barnes & Co., 51 John-street.

The name of the author of this work is sufficient guaranty of its excellence. He is well known as the author of "Aids to Composition," the most valuable treatise of the kind extant. The limited amount of time we have been able to devote to an examination of this text book of Natural Philosophy precludes us from doing justice to its

merits. The definitions are remarkably clear and explicit, while the various subjects treated of are more fully developed than in many of our works on this instructing and useful science. We regret that the author has not rendered it more practical, by the copious introduction of problems under the various topics discussed. But this omission can easily be supplied by the tact and ingenuity of the teacher. We are happy to know that the work is commanding a rapid circulation, it having been introduced into many of the best schools in the country.

AMERICAN BIOGRAPHY.

LIFE OF JAMES K. POLK, late President of the United States. By J. S. Jenkins. Auburn, James M. Alden, 1850.

LIFE OF SILAS WRIGHT, late Governor of the State of New-York. By J. S. Jenkins. Auburn, James M. Alden, 1850.

LIFE OF JOHN C. CALHOUN, late Senator of the U. S., from South Carolina. By J. S. Jenkins. Auburn, James M. Alden, 1850.

Here are three excellent volumes, which should find their way into every school district and private library. The leading events in the lives of her distinguished statesmen, should be fresh in the memory of every citizen of our great Republic; and those which have characterized the time in which the three eminent individuals above named acted a prominent and conspicuous part, are of more than ordinary importance. A perusal of these interesting volumes will satisfy every intelligent mind that a flood of valuable information has been compressed into a small compass; and the manner in which the works have been executed is such as to commend them to the patronage of the literary public.

SYBILLINE LEAVES FROM OUR COMMON-PLACE BOOK.—NO. 6.

"A happier condition of society is possible than that in which every nation is existing at this time, or has at any time existed. The sum, both of moral and physical evil, may greatly be diminished by good laws, good institutions, and good governments. Moral evil cannot indeed be removed, unless the nature of man were changed; and that renovation is only to be effected in individuals, and in them only by the special Grace of God. Physical evil must always, to a certain degree, be inseparable from mortality."—*Southey's Sir Thos. Moore.*

"No man was ever yet deeply convinced of any momentous truth, without feeling it himself the power, as well as the desire, of communicating it."—
"The perilous abuse of that feeling by enthusiasts and fanatics, leads into an error in the opposite extreme. We sacrifice too much for prudence; and in fear of incurring the reproach of enthusiasm, too often we stifle the holiest impulses of the understanding and the heart. Our doubts are traitors, And make us lose the good we oft might win, By fearing to attempt."—*Id.*

"Evil thoughts and desires are justly accounted to us for sin; assuredly, therefore, the sincere good will will be accepted for the deed when the opportunity and the means are wanting to bring to effect. There are feelings and purposes, as well as thoughts, whose

very sweetness yieldeth proof that they were born for immortality."—*Id.*

"All men, even the vicious themselves, know that wickedness leads to misery; but many, even among the good and the wise, have yet to learn that misery is almost as often the cause of wickedness."—*Id.*

"It is most desirable that there should be the greatest amount of happiness throughout the universe; and why all things constituting the universe, possessing sensation or the capacity to feel pleasure and pain, are not eternally happy, it is most difficult to answer, except under the conviction that the greatest amount of happiness has ever been experienced that the elements composing the universe is capable of producing; for no intelligent and good Power would put limits to the greatest amount of happiness that is attainable. And as pain and misery exist to a great extent upon this earth, the only rational conclusion is, that the best that can be done by the eternal laws of necessity ever has been and is now effected with the elements of which the earth is composed."—*Robert Owen.*

"It is certain that all the evils in society arise from want of faith in God, and of obedience to his laws; and it is not less certain that by the prevalence of a lively and efficient belief they would be all cured. If Christians, in any country—yea, if any collected body of them were what they might and ought and are commanded to be, the universal conception of the Gospel would follow as a natural and promised result. And in a world of Christians, the extinction of physical evil might be looked for, if moral evil—that is in Christian language sin, were removed."—*Southey.*

"The object of a good and wise man in this transitory state of existence, should be to fit himself for another, by controlling the unworthy propensities of his nature, and improving all his better aspirations: to do his duty, first to his family, then to his neighbours, lastly to his country and his kind—to promote the welfare and happiness of those who are in any way dependent upon him, or whom he has the means of assisting: and never wantonly to injure the meanest thing that lives; to encourage, as far as he has the power, whatever is useful and ornamental in society—whatever tends to refine and elevate humanity—to store his mind with such knowledge as it is fitted to receive, and he is able to attain—and so to employ the talents committed to his charge, that when the account is required he may hope to have his stewardship approved. It should not seem difficult to do this; for nothing can be more evident than that men are and must be happy in proportion as their lives are conformed to such a scheme of divine philosophy."—*Id.*

"In ancient times, before any charities of this kind

had been established for the education of indigent people, to the learned professors the rewards of eminent teachers appear to have been much more considerable. Isocrates, in what is called his discourse against the Sophists, reproaches the teachers of his own times with inconsistency. "They make the most magnificent promises to their scholars," says he, "and undertake to teach them to be wise, be happy, and to be just, and in return for so important a service, they stipulate the paltry reward of four or five mina. They who teach wisdom," continued he, "ought certainly to be wise themselves; but if any man were to sell such a bargain, for such a price, he would be convicted of the most evident folly." He certainly does not mean here to exaggerate the reward, and we may be assured that it was not less than he represents it. Four mina were equal to £13 6d. 8d.; five to £16 13s. 4d.* Something not less than the largest of these two sums, therefore, must at that time have been paid to the most eminent teachers of Athens. Isocrates himself demanded ten mina, or £33. 6s. 8d., for each scholar. When he taught at Athens, he is said to have had a hundred scholars. I understand this to be the number of scholars he taught at one time, or attended what we would call a course of lectures—a number which will not appear extraordinary, from so great a city to so famous a teacher, who taught, too, what was at that time the most fashionable of all sciences, rhetoric. He must have made, therefore, at each course of lectures, a thousand minae, or £3,333 6s. 8d. A thousand minae, accordingly, is said by Plutarch, in another place, to have been his didaction, or usual price of teaching. Many other eminent teachers in those times appear to have acquired great fortunes. Gorgias made a present to the temple of Delphi of his own statue in solid gold. We must not, I presume, suppose that it was as large as life. His way of living, as well as that of Hippias and Protagoras, two other eminent teachers of those times, is represented by Plato as splendid even to ostentation. Plato himself is said to have lived with a good deal of magnificence. Aristotle, after having been tutor to Alexander, and most munificently rewarded, as it is universally agreed, both by him and his father, Philip, thought it worth while, notwithstanding, to return to Athens, to resume the teaching of his school. Teachers of the sciences were, probably, in those times less common than they came to be in a year or two afterwards, when the competition had somewhat reduced both the price of their labor, and the respect for their persons. The most eminent of these, however, appear always to have enjoyed a degree of consideration much superior to many of the like profession in the present times. The Athenians sent Carneades the

academic, and Diogenes, the stoic, upon a solemn embassy to Rome; and though their city had declined from its former grandeur, it was still an independent and considerable republic. Carneades, too, was a Babylonian by birth, and as there never was a people more jealous of admitting foreigners to public office than the Athenians, their consideration of him must have been very great.—*Adam Smith.*

"Why thus longing, why forever sighing
For the far-off, unattained and dim;
While the beautiful, all around thee lying,
Offers up its low, perpetual hymn?"

"Would'st thou listen to its gentle teachings,
All thy restless yearnings it would still;
Leaf and flower, and laden bee are preaching
Thine own sphere, though humble, first to fill.

"Poor, indeed, thou must be, if around thee
Thou no ray of light can'st throw,
If no silken cord of love hath bound thee
To some little world through weal and woe.

"If no dear eyes thy fond love can brighten—
No fond voices answer to thine own;
If no brother's sorrow thou canst lighten,
By daily sympathy and gentle tone.

"Not by deeds that win the world's applauses;
Not by works that give thee world-renown;
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown.

"Daily struggling though unloved and lonely,
Every day a rich reward will give;
Thou wilt find, by hearty striving only,
And truly living, thou canst truly live.

"Dost thou revel in the rosy morning,
When all nature hails the lord of light,
And his smile, the mountain tops adorning,
Robes yon fields in radiance bright?"

"Other hands may grasp the field and forest,
Proud proprietors in pomp may shine;
But with fervent love if thou adorest,
Thou art wealthier—all the world is thine!"

"Yet, if through earth's wide domains thou rovest,
Sighing that they are not thine alone,
Not those fair fields, but thyself thou lovest,
And their beauty and their wealth are gone.

"Nature wears the color of the spirit;
Sweetly to her worshippers she sings;
All the glow, the grace she doth inherit,
Round her trusting child she fondly flings."

LONGFELLOW,

Portland, Maine.

For the District School Journal.

SONNET.—By Moonlight.

How sweet, how blissful is the need to muse
When fairy stillness guides the enraptured thought!
When mind supreme, with Hope the charmer fraught,
Doth glitter with the empyrean dews!
Those vesper bells, what tones the soul infuse!
Charm'd to the cynosure—mid rapture caught;
While melancholy, on wing'd sephyr brought,
Flies prone thro' air, in robes of gloom and loose.
Pale Stillness and the specter Oread train
Or Dryad—pensive nymphs—in converse deep
With mind or moon or stars, majestic reign,
And while the hours away so heav'nly sweet,
With these to muse by fairy glen and stream,
Makes night a spirit, and our life a dream.

J. H. MAC NAUGHTON.

* Dr. Smith has followed the estimate of Dr. Arbuthnot, who supposes the attic minae to have been equivalent to £3. 6s. 8d. There are very cogent reasons, however, for supposing that this estimate is greatly exaggerated, and that little reliance can be placed in any of Arbuthnot's tables.—[Note by Mr. McCulloch.]

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